

### Book notes

The Idea of the Holy - Rudolf Otto

#### chap. I The Rational and the Non-Rational

"It is essential to every theistic concept of God:... that it designates and precisely characterizes deity by the attributes spirit, reason, purpose, good will, supreme power, unity, self-hol." "Has all these attributes constitute clear and definite 'concepts':

they can be grasped by the intellect; they can be analyzed by thought: and they even admit to definition. An object that can be thus thought conceptually may be termed 'rational.'

"But, when this is granted, we have to be on our guard against an error which would lead to a wrong and one-sided interpretation of religion."

"The difference between rationalism and its opposite is to be found elsewhere. It resolves itself rather into a peculiar difference in 'quality' in the mental attitude and the emotional & content of the religious life itself."

"...that orthodoxy itself has been the mother of rationalism, is in some measure well-founded."

- The idea to put 'God' in a bottle or on a microscope slide to be examined -

"In truth the enemy has often a keener vision in this matter than either the champion of religion or the neutral and professedly impartial theorist."

"And so it is salutary that we should be incited to notice that religion is not exclusively contained and exhaustively comprised in any series of 'rational' assertions; and it is well worth while to attempt to bring the relation of the different 'moments' of religion to one another clearly before the mind, so that its nature may become more manifest."

## chap. 2 "Human" and the "Numinous"

"Holy" often thought of in moral, ethical sense: good.  
"But this common usage of the term is inaccurate."  
"...and never constituted the whole meaning of the word."

"Cannot you now realize for yourself what it is?  
In other words our X cannot, strictly speaking, be taught,  
it can only be evoked, awakened in the mind; as everything  
that comes 'of the spirit' must be awakened"

- Replacement for 'Holy' ~~the~~ - 'numen'

"'Omen' has given us 'numinous', and there is no  
reason why from 'numen' we should not similarly  
form a word ~~from~~ 'numinous'."

## chap 3 The Elements in the "Numinous":

### Creature Feeling

- Schleiermacher: experience of the "numinous" is  
'feeling of dependence' - this not true - borders  
on rationalism.

"It may perhaps help him if we cite a well-known  
example, in which the precise 'moment' or element of  
religious Feeling of which we are speaking is most actively  
present. When Abraham ventures to plead w/ God for  
the men of Sodom, he says (Gen. XVIII, 27): 'Behold  
now, I have taken upon me to speak unto the LORD,  
which am but dust and ashes.' There you have a  
soft confessed feeling of dependence, which is yet at the  
same time far more than, and something other than,  
'merely' a feeling of dependence."

Creature feeling: "It is the emotion of a creature, submerged  
and overwhelmed ~~by~~ by its own nothingness in contrast to that  
which is supreme above all creatures"-

## chap. 4 "Mysterium Tremendum":

### The Analysis of 'Tremendum'

"We said above that the nature of the numinous can only be suggested by means of the special way in which it is reflected in the mind in terms of feeling."

"... We must once again endeavour, by addressing feelings akin to them for the purpose of analogy or contrast, and by the use of metaphor and symbolic expressions, to make the states of mind we are investigating ring out, as it were, of themselves.

### "mysterium tremendum"

"Conceptually "mysterium" denotes merely that which is hidden and esoteric, that which is beyond ~~ordinary~~ conception or understanding, extraordinary and unfamiliar. The term does not define the object more positively in its qualitative character. But though what is enunciated in the word is negative, what is meant is something absolutely and intensely positive. This pure positive we can experience in feelings, feelings which our discussion can help to make clear to us, in so far as it arouses them actually in our hearts."

#### 1. The Element of Awfulness

"'Tremor' is in itself merely the perfectly familiar and 'natural' emotion of fear."

"... There are in some languages special expressions which denote, either exclusively or in the first instance, this 'fear' that is more than fear proper. The Hebrew "hiddish" (hallow) is an example. To 'keep a thing holy in the heart' means to mark it off by a feeling of peculiar dread, ~~not~~ not to be mistaken for any ordinary dread, that is, to appraise it by the category of the numinous. But the Old Testament throughout is rich in parallel expressions for this feeling. Specially

"(cont.) noticeable is the "émané" of Yâhweh ('fear of God'), which Yâhweh can pour forth, dispatching almost like a daemon, and which seizes upon a man w/ paralysing effect."

"Of modern languages English has the words 'awe', 'awful', which in ~~are deeply~~ their deeper and most special ~~are~~ sense approximate closely to our meaning.

"Not only is the saying of Luther, that the natural man cannot fear God perfectly, correct from the standpoint of psychology, but we ought to go farther and add that the natural man is quite unable even to 'shudder' (grauen) or feel horror in the real sense of the word. For 'shuddering' is something more than 'natural', ordinary fear."

"It implies the first application of a category of valuation which has no place in the everyday natural world of experience, and is only possible to a being in whom has been awakened a mental predisposition, unique in kind and different in a definite way from any 'natural' faculty." p. 1-15 excepts of Idea

Book notes:

Mysticism: A Study and an Anthology

F. C. Happold p. 124-142

The Timeless Moment: Prologue

"I have argued in this study of ~~of~~ mysticism that mystical experience is not something confined to those who have risen to heights of Contemplation, but that it can be present in a less developed form in quite ordinary men and women. An experience of the sort which may, w/o ~~#~~ unjustifiably stretching the meaning of the word, be called mystical may happen to anyone, sometimes quite unexpectedly; but, when it occurs, it is clearly recognizable. It may happen only once in a lifetime; but, when it does happen, it

"(cont)... brings an illumination and a certainty which can rarely, if ever, be reached by the rational consciousness and may change the whole tenure of a life."

experience #1: swiftly passing - opening of consciousness -

"I had seen the 'far distances'" -

ex. #2: objective, into subjective - "'I' was not longer the familiar ego. beyond words - but didn't relate to present knowledge - drifts into oblivion.

ex. #3: depression to sudden release - freedom from "clout of worldly desires"

ex. #4. overcome by experiential - present - submersion.

ex. #5 "a wordless stream of complex feelings"

ex. #6 no vision - room filled by a "Presence" - possessed by someone - time ~~too~~ loss - in war sense of being safe (no fatalism) - last ex. : "not lonely atoms in a cold, unfriendly... universe." recognition of a pattern to life.

ex. #7. all at once "flame colored cloud" around/within

brotherhood of life - oneness - joyous - almost foolish

ex. #8. in church bluish haze - floor - walls all around

rightfully. "a single coherent organism filling all place

and space, yet composed of an infinitude of individuated existences..." return to consciousness like half-forgotten memory.

ex. #9. didn't seek him, but felt the perfect union of my spirit w/ his

ex. #10. feeling - emotion - no influence of intellect but of his presence

ex. #11. whirling - one note - rhythm - beauty by no transport.

ex. #12: resistance to personal submission -

"Christ likes us to prefer truth to man because, being Christ, he is truth."

brotherhood - love - intelligent unreproachable simplicistic faith. -

class notes 9-20-76

RS. 160

Wappold -

Religion is the human response to the Holy  
human: conscious deliberate will

response: reaction - involve many levels of consciousness  
respond to the whole as a whole

common response

(dwelling is key to what we will mean by the mystical experience )

Prior

1. unexpected -

Prior	During	After
1. unexpected -	1. loses of sense of space and time.	1. The fact of peace, contentment and time.
Kn. is from sense	2. loss of sense of inside and outside (confusion)	2. hard to describe.

During

After

Kn. is from sense

In -

\*mystical kn: is direct kn to intellect w/o going to the sense.

NOTE

13 kn - spirit to spirit

Note: dreams can be induced by physical.  
warm room = nightmares

E.

Otto -

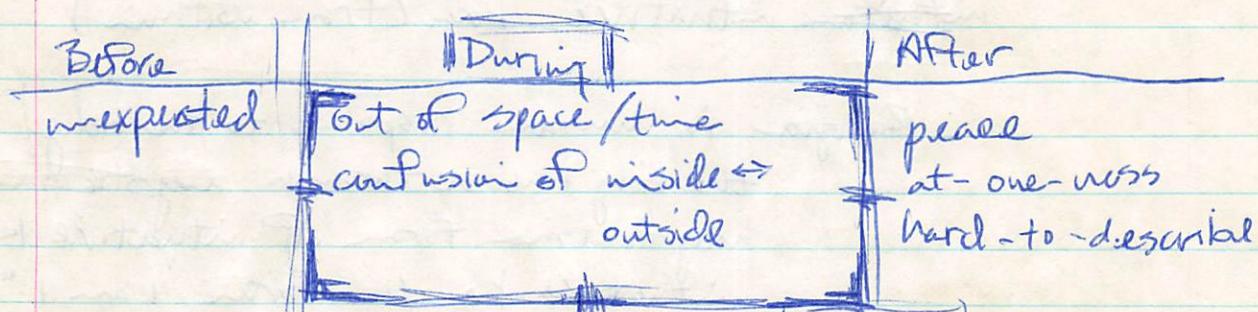
otto deals with During and After:  
the experience is

Numinous Mysterium Tremendum -

→ Concrete relativity to which we are responding  
in the religious ~~experience~~ experience  
our concepts do not adequately describe

Classnotes (9-22-26)

\* Essay "what is mysticism?" two pp. max: -  
same as before.



Religion is the human response to the Holy!  
approach by description not by definition  
inclusive not exhaustive

Human: deliberate, willed, conscious

Response: reaction on many levels of awareness to  
the whole

The Holy: is ~~not~~ the "numinous"  
giver of the During →

we want to see the pre-conceptual idea of the Holy  
concept in After segment.

Mystic kn gained from inside not external  
stimuli

numenous tremendum =

Almuniens → sets scenes in conscious developing  
feeling of fascination and terror

intuitive Kn- I am I.

similar to During action  
mystic experience

inside

otto sets up sense imagination or feeling  
and not pictures

abstraction (no) all science's, math etc deals  
in it

intuition intuitive kn. (from within)

5 sense

Space  
and  
time

sense  
imagination

~~but this~~

concept

Religion is human response to the Holy

the Holy known through mysticism

mysticism form of intuitive kn

intuitive kn low form "I am I"

example examine "I am I" for  
pattern of mysticism

"granted the diversity of sense perception how is  
~~it is not~~ we have such unity of intellectual kn?"  
do you explain the

"We remember these forms from a former life,  
and by memory explain the unity of  
intellectual kn." - Plato

Aristotle - believes that each human being  
like computer - program correctly -  
same to all -

Rudolf Otto - The Idea of the Holy  
quotes and notes pp. 17-23  
chap. 4: "Mysterium Tremendum"  
1. the Element of Awfulness

"The 'shudder' reappears in a form ennobled beyond measure where the soul, held speechless, trembles inwardly to the farthest fibre of its being. It invades the mind mightily in Christian worship with the words: 'Holy, holy, holy'; it breaks forth from the Hymn of Tersteegen:

'God himself is present:  
Heart, be stilled before him:  
Prostrate inwardly adore him.'

The 'shudder' has here lost its crazy and bewildering note, but not the ineffable something that holds the mind. It has become a mystical awe, and sets free as its accompaniment, reflected in self-consciousness, that 'creature feeling' that has already been described as the feeling of personal nothingness and submergence before the awe-inspiring object directly experienced."

"...To pass through the Indian Pantheon of gods is to find deities who seem to be made up altogether out of such an 'öpyn'; and even the higher Indian gods of grace and pardon have frequently, beside their mercifulness, their wrath from."

"...In the first place, it is patent from many passages of the Old Testament that this 'wrath' has no concern whatever with moral qualities. There is something very baffling in the way in which it 'is kindled' and (over)

manifested. It is, as has been well said, 'like a hidden force of nature', like stored up ~~energy~~ electricity, discharging itself upon anyone who comes too near. It is 'incalculable' and 'arbitrary'. Anyone who is accustomed to think of deity only by its rational attributes must see in this 'wrath' mere ~~the~~ caprice and wilful passion. But such a view would have been emphatically rejected by the religious men of the Old Testament Covenant, for to them the Wrath of God, so far from being a diminution of His Godhead, as appears as a natural expression of it, an element of 'holiness' itself, and a quite indispensable one. And in this they are ~~entirely~~ entirely right. This öpun is nothing but the tremendum itself."

"It will be again at once apparent that in the use of this word we are not concerned with ~~the~~ general a genuine intellectual 'concept', but only with a sort of illustrative substitute for a concept. 'Wrath' ~~is~~ here is the 'ideogram' a unique emotional moment in religious experience, a moment whose singularly daunting and awe-inspiring character will be gravely disturbing to those persons who will recognize nothing in the divine nature but goodness, gentleness, love and a sort of confidential intimacy, in a word, only those aspects of God which turns toward the world of man."

## 2. The Element of 'Overpoweringness' ('majestas')

"We have been ~~trying~~ attempting to unfold the implications of that aspect of the 'mysterium tremendum' indicated by the adjectives, and the result so far may be summarized in two words, constituting as before, what may be called an 'ideogram', rather than a

concept proper, viz. 'absolute unapproachability'."

It will be felt at once that there is yet a further element which must be added, that, namely, of 'might', 'power', 'absolute overpoweringness'. we will take to represent this term maiestas, majesty..."

... Thus, in contrast to the 'overpowering' of which we are conscious as an object over against itself, there is the feeling of one's own submergence, of being but 'dust and ashes' and nothingness. And this forms the numinous, raw material for the feeling of religious humility.

\* "The difference between the 'feeling of dependence' of Schleiermacher and that which finds typical utterance in the words of Abraham already cited might be expressed as that between the consciousness of 'createness' and the consciousness of 'creaturehood'.

In the one case, you have the creature as the work of the divine creative act; in the other impotence and general nothingness as against overpowering might, dust and ashes as against 'majesty'.

"we are introduced to a set of ideas quite different from those of creation or preservation. we come upon the ideas, first, of the annihilation of self, and then, as its complement, of the transcendent of the sole and entire reality. These are the ~~extra~~ characteristic notes of mysticism in all its forms, however various in content.

\* "But essentially <sup>in</sup> is the stress to a very high degree, indeed the over-stressing, of the non-rational and the supra-rational elements in religion; and it is only intelligible when so ~~understood~~ understood. The

various phases and factors of the non-rational may receive varying emphasis, and the type of mysticism will differ according as some or others fall into the background. What we have been analysing, however, is a feature that recurs in all forms of mysticism everywhere, and it is nothing but the 'creature-consciousness' stressed to the utmost and to excess, the expression meaning, if we may repeat the contrast already made, not 'feeling of our createdness' but 'feeling of our creaturehood', that is, the consciousness of the littleness of every creature in ~~the~~ face of that which is above all creatures.

"And so clear examples of this taken from the religious experience of the present day are to be found in W. James (op. cit., p. 66):

'The perfect stillness of the night ~~the~~ was thrilled by a more solemn silence. The darkness held a presence that was all the more full because it was not seen. I could not any more have doubted that He was there than I was. ~~indeed~~ Indeed I felt myself to be, ~~at~~ possible, the less real of the two.' - p. 25

~~It has been said~~

It has previously been said that "Religion is the human response to the Holy." This human response can be termed as mysticism. Mysticism can, likewise, be described as being in union with Das Heilige, or the Holy.

This union is not an encounter, as running into a wall might be an encounter. But this union is perceived solely from within the individual. What is meant by "perceived solely from within the individual" is that this knowledge, this experience is not ingested through ~~and~~ any of the sense organs outside or inside the physical body but is "poured" directly into the very spirit of the individual. The mystical experience is a very high form of intuitive knowledge. —

Classnotes (2-20-76)

- ① Study: What is mysticism
- ① Kelly: Realization - mystery (kg)
- ② Study: intangible.
- ② S.: intangible - Desire -

Day dream vs. myst. =

conceptual - intangible

induced - unexpected

- ④ trip - wrapped  $\rightarrow$  consciousness rising upward - character of the spiritual realities not physical preserved -

"seeing heaven" reflection on know -  
mysticism non verbal and non pictorial

know and emotion go hand in hand

reaching out in mystic ex. know how to -

mid-term: Monday 11th

Suppose mystical experience in P ref. to Hoppold  
Term - project Read one mystic of your own choice

( can you really say that that object is something? )  
Christian mysticism: yes; but does it  
exist as something or does it not exist.

THINK!!

Classnotes (9-29-76)

## II What is Mysticism?

Introduction: -

1. Mysticism is a human:

a) experience

b) way of knowing

i) truth is not "rational": it is ~~not~~ "non-rational";  not passion or concrete; ~~not~~ it is reasonable.

ii) During: when known to be intelligent

rational - refers to the lowest exercise of human intelligence

reasonable - refers to all levels human intelligence

2. Mysticism... study

a) During: -

b) - - "revelation" in Christian term - experience that is to be passed on to others - not word for word; rev. is in word and act!

3. Mysticism... cultivation (During = no sense experience)

~~a)~~ "cultivation": reflection ~~upon~~ upon experience!

Things are known as facts, something known thru love (involved so deeply w/ individual beyond words)

a) i) - 

(i) ways of "cultivating" - "toning of inner life"

love (involved so deeply w/ individual beyond words)

b) "interpersonal" knowledge through 

i) 

ii) mystic kn w/o abstraction - non-conceptual

iii) instantaneous - not through any mental process (abstraction) non-mediated

4. Mysticism is intuitive kn

A.

B.

"world" that which we know - therefore use a bridge to realm of unknown

Model "I am I"

das Heilige "The Holy"  
intelligent  
spiritual

How do you know that the Holy exists outside the  
human consciousness.

God exists totally other than we exist -  
hang up measuring God by human standards  
we have received existence -  
he is existence:

must show that man can know another  
mode of experience -

"we can know ~~not~~ das Heilige in another  
mode of existence" mystics

mysticism a friend to Religion

proof only by intuition

~~Ell~~ 15-55 Happold Outline!!!!

X

Class notes (10-4-76)

Investigate theories of mysticism:

2 ways:

① go through notes; examine experience

Underhill → Haggard

life - exper.

theory

Weil

+

Ryan

② start w/ Ryan vs Underhill

Weil

Haggard

a) sense of time and of space depends on

body - Physiologist - dwells in shallow pool of consciousness

b) The Common Sense: end product of sense perception in setting of time and space

c) meaning: end result of process of abstraction

d) "This intro. in Re

- every founder of world wide relig. was a mystic.  
no understand rel. unless understand mystical experience of founder.

e) "far more diff. to prove existence of material extraneous objects than prove existence of spiritual extraneous object -

1st  $m \rightarrow s$  (leave behind essence)

2nd  $s \rightarrow s$

prob. with 1st "given dir. of phys -  
way unity of conceptions"

- in descrip of any exper. "was like" <sup>simily</sup> metaphor -  
doug induced "" " " " was "" exhaustive

Tidbit to know: never force child to eat what he doesn't want

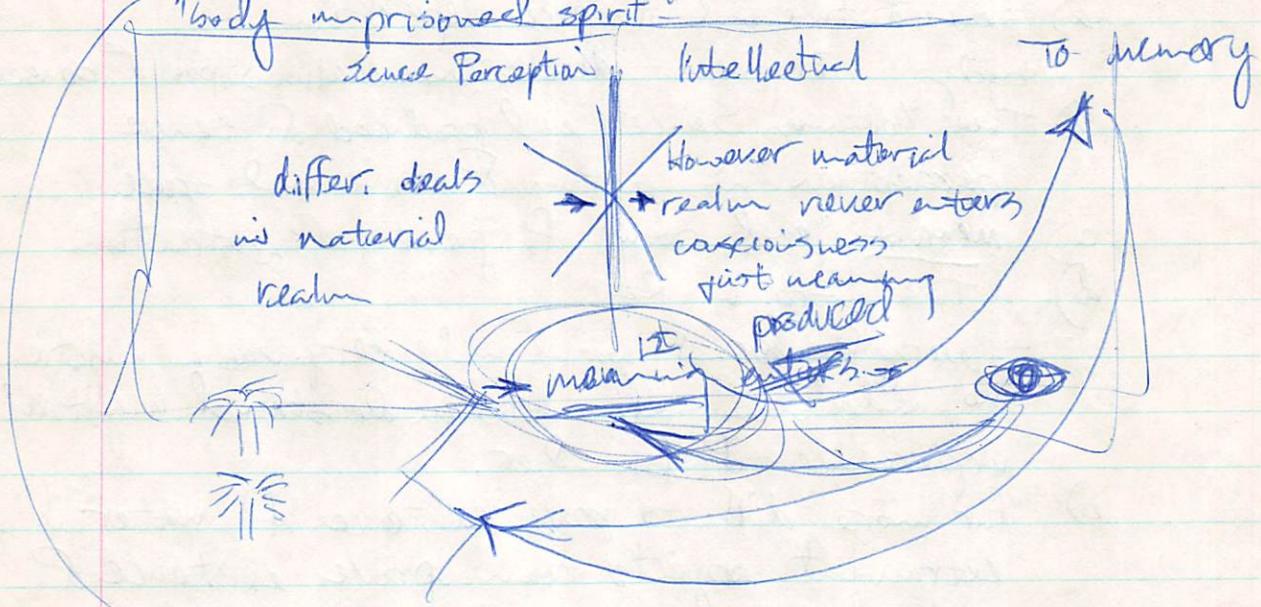
Class notes (Oct. 7, 1976)

Problem of knowledge:

expose prob. in view  
of Philos. -

given the diversity of different sense perception  
how can you end up with ~~the same~~ the unity  
of idea" -  
through process of abstraction (theory)

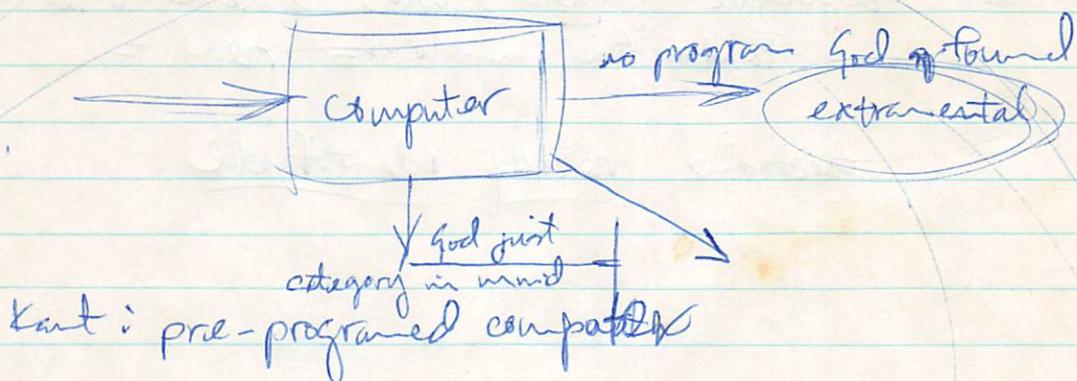
Plato = universal ideas are not constructs - universal  
ideas actually ~~exists~~ exists in ~~material~~ cannot  
exist  $\rightarrow$  Plato despised matter and material world;  
"body imprisoned spirit"



From remembering forms -  
reflect <sup>not</sup> wrong overstep

How do we know the Form

Aristotle: solution - diagnostic - analysis in chapter -  
blank computer



Common sense - (15)

2   
Things  
Things  
If they differ in being or non-being  
if different traits (that's what they have in common)  
if differ in (nothing) then two things differ -  
everything that is ~~essence~~ ~~existence~~  
unconscious is self reflecting being

1st quest. what is religion = from <sup>1st</sup> p  
" " mysticism = from <sup>1st</sup> p

From Otto — objective — facts who's Simone Weil  
Practicing mysticism read =

Sections readily identifiable

Classnotes (10-18-76)

Happold theory - of mysticism:

why we went into this wanted to clarify what  
is my. experience is.

trying to popularize Otto  
during my. experience intellectual/intuitive  
intuitive kn.

further from sense preseptions more reflexive -  
sense preseptions partially reflexive -  
intuitive totally reflexive -

Emotion in my. experience:

Storge - recipyn - mother love pups - methods we "love"

eros - eros - attraction one for another - physical "love"

philia - philia - intellectual "love"

agape - agathy - wish well to another - ~~not~~ achieve  
by nature only -

terramendum - imitation of consciousness - story

mysterium - accepted the totally other - a presence,  
a personal presence, <sup>exists</sup> in a way that is totally  
other way -

other. other / being that is caused - can relate to other

Paranoia / cause of all having fear for foreign  
grasping the "mysterium."

Ass. gather info for BA.

ayatn - height of emotional life that a person can have

Crit

doesn't grasp that true my. is w/o sense - preception - if world state is in fact as a precept for growth or ~~expense~~ universe with no end grow with a ~~path~~ <sup>ayatn</sup> in my life grow in a ~~path~~ of growth <sup>ayatn</sup>

and state that this st. has emotional correspondence to ayatn (P3 only last as 1 -)

unable to know w/o sense preception - with ~~the~~ emotion =

Das Helegie: exists totally other - in different modulus we're ~~you~~ used

to

can we find others if ~~feel~~ form of reasoning that ~~is~~ is on our grasp our concept of being - can ~~entertain~~ this

statement

~~ENTERTAIN~~ OTHER

① dependence - relation  
shattered w/ infantile problem

Otto - religion begins with a relationship of love -

ayatn struggle of love: can't adequately give back love that he gives one -

Classnotes (10-4-76)

Reading: Happold p. 185 <sup>3</sup> St. Paul, St. Thom <sup>A</sup>  
(9/94)

(2a)

203 <sup>3</sup> Platitudes - rough -

210

211 <sup>3</sup> Dionysius the Areopagite <sup>A</sup>

217 "myst. & not sens. kn., it is"

Purpose: "going to investigate intuitive intuitive."

intellectual br. of Pas Hilegik."

but of abstraction

all concepts through abstraction -  
adiquacy -

"so weak is rep. of Pth. given thru phenomenon  
gives inadequate concept."

... proves god through the morally good...

postulate of ethical good - can't be intellectual reasoned  
doesn't prove a postulates -

concept of morally good or practical reason  
of a season

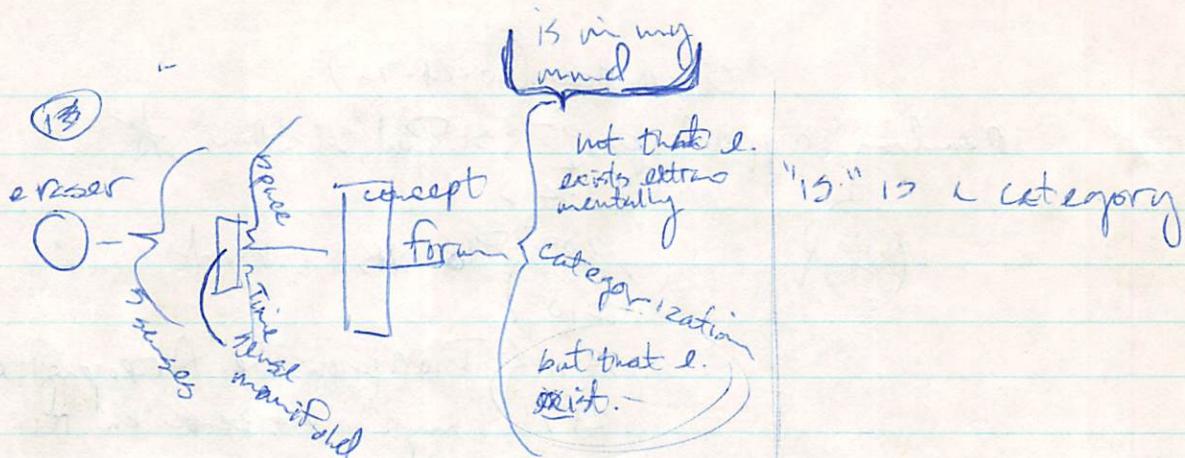
ots: No way! concept of morally good thru abstraction -  
God known thru myst. kn.

can't understand or assert existence of  
any singular existent of any object:

ideal - know in thru abstraction only pale shadow -

left behind "is" - existence because fits "pigeon hole"

word



Plato - remember  
Aristotle - abstraction

(Existence is an  
intransient being)

extra mental existence postulates of the practical reason

Act of Faith: leap into darkness

Religious to do morally good -

↑ Philo. of part w/o consciousness ~ he assumes it.

RATIONAL SYSTEM

Friedrich → rebukes Kant: (unconscious motivation)

transcendent collective " " - used to adjust

categories

consciousness? being carries w/ it certain principles of knowledge

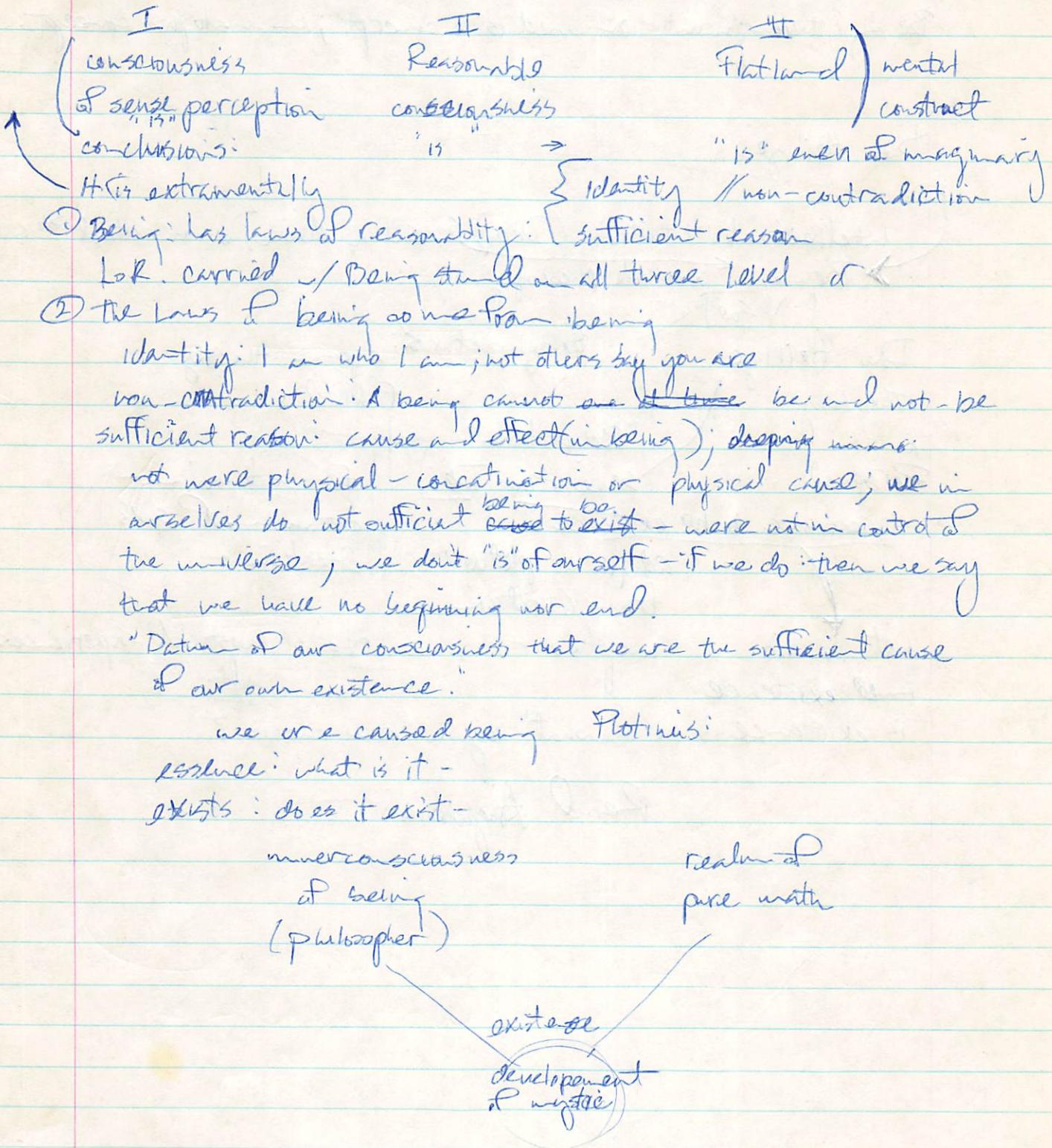
also has certain w/ it the power of distinction between

mental construction

non-existent and extinct -

can know distinction between real and non-real

## Classnotes (10-20-76)



Being: through intuition used as a concept; an analogous concept

Das Heilige:

Intellectual intuition (Dein) Scientia divina; is uncreated 1<sup>st</sup> cause  
→ Being ← natural theology:

Das Heilige

The Holy

as Personal

His essence is no existence -

what is his  
existence

is existence is not "what" by a "how one is?"

Baby pictures: eye-in-the-sky

Pickled -

"Revelation" -  
Scientia Dei

adjoint pictures  
from Christian  
mystics -

for continuing  
continuum of God's  
creation -

Jesus' mystical experiences -

Read Augustine:

Opuscula Sacri Francisci Assisi 3<sup>rd</sup> Edition  
Zecarrachii (Editor & Publisher) Rome, 1949.

Classnotes (10-27-76)

mystic beliefs

what is the picture?

how far can one go w/ picture?

when do we drop " "

when we know - ~~Being~~ : as such - indatifiable as Das Seiende -  
exists between reasonability and sense preception -

metaphysical: BEING: is the first cause -

beyond physics physical causality: effect and cause can separate -

meta-physical & " : cause continuous effect continuous -

because: ~~the~~ effect not on sufficient reasons to exist -  
most continuallly be caused -

Being must be present in all four modes in

being - omnipresent; interpretation of God in all of reality -

Kant - Being (God) exist as mode a postulate

of practical reason - placed between reasonable consciousness

and "flatland".

Being ~~the~~ English lacks words to describe this

universe

reality

Pictures:

of John and Paul:

concept. logos (λόγος) -

λόγος

~~λόγος~~ λόγος (λόγον)

light

word

Buddhist:

- key to life is the forgetfulness of self.

Francesco

Classnotes (Nov. 3, 1976)

Duns Scotus "All can, as changeable creation, know unchangeable

knowable or eternal truths"

I myself light truth - God generator

how I know truth - in

unseen of The Truth -

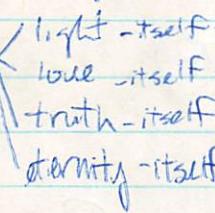
sense sight



"I know the generator of truth"

Affirmed light & truth  
love

Denied is ordinary light

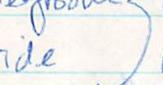
Meaning God  God is unchangeable

November 10

Title page -

Bibliography -

Bernard of Clairvaux - from Song of Songs

Image - Bride/Bridegroom - active - Bridegroom in act of  
Soul Gise passive - Bride  love

soul - touch

Affirmed - God/active ; soul/ passive

~~active~~ creator can't derive from creature

Denied - That God as bridegroom derives pleasure from act -  
not out of benevolence -

Meaning - There is union between God and man  
intuitive intellectual/spiritual love

Research Journal (10-11-76)   
St. Francis

Today I read the introduction to a book entitled "The Writings of Saint Francis of Assisi," edited by Fahy and Herman. The editors spoke of Francis as being a simple itinerant preacher. His writings were out of ~~desire~~ ~~desire~~ ~~desire~~ ~~desire~~ more than necessity more than out of desire. He was an on-the-spot philosopher speaking out of the situation that he found himself in rather than a contemplative sage that dwelt high atop a mountain peak.



classnotes (3 Nov 1976)

Master Eckhart

"God metaphysical cause -"

importance: the writings and theories of mysticism - basis ~~for~~ for Otto's book "mysticism East and west" -



image - "birth" (world to consciousness) model of reality - God heard being related to upper metaphysics -

great value ratio - reasoning faculty mysticism - fact that God is personal and ~~exists~~ ~~exists~~ brotherly - Bernard - bride of Christ sold mystic. very known - ad

## Research journal (8-11-76)

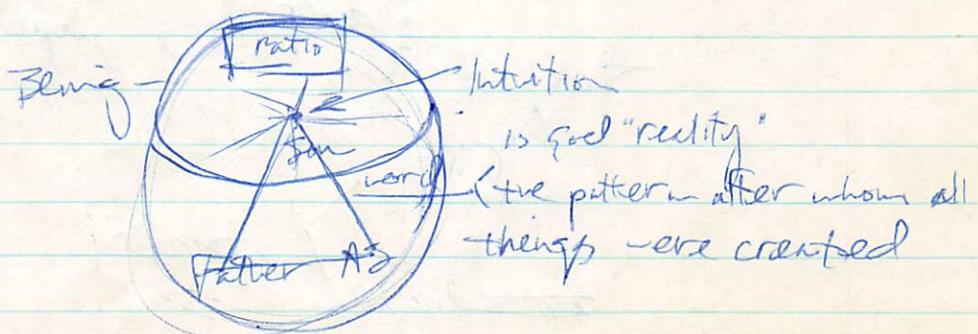
St. Francis of Assisi

Tonight I read the first twenty-one chapters of St. Francis' Rule of 1221. This writing gave me the picture of classical Franciscan writing: born out of necessity, and set far around out (word commission) is recorded in the tenth chapter of the gospel according to St. Matthew. The text of the Rule as it appears in English is very simple in its use of the language. The Rule expresses its author's sincere desire that his Priors ~~will~~ live more <sup>by</sup> ~~in~~ out words commandment to love one another than ~~not~~ by ~~of~~ a sturn legalism that dwells in ~~the~~ realm of lofty prose and purple robes.

While exhorting his brothers to live by the virtues of obedience, poverty, and chastity; he ~~was~~ also a realist, commanding that ~~that~~ they should avoid situations that would tax their human will (i.e., privately conversing with a woman, and so for...). As our Lord Jesus was ~~so~~ St. Francis, while maintaining a high spiritual relationship with the Father, Francis is ~~was~~ conscious of the ever present short-comings of ~~the~~ human nature.

## Class notes (10-Nov. 1976)

St. Bernard -



Christianity of 2 sorts,

1) Bräutigamtheit - ~~Bridal~~; soul submissive

2) Wesenmythik - Essence & knowing (soul as conscious & knowing)

St. John  
Plotinus  
Dante  
Augustine  
Eckhardt

St. Paul  
St. Bernard  
Richard of St. Victor

95% orthodoxy

BEING = Logos

Das Heilige is  
Bridge to other world religions

Christianity only true  
religion

Christian fathers in Bräutigamtheit accepted Paul  
as normative for any salvation

all Das Heilige is "person"  
and the person is Logos = Christ

what is person

person, unique consciousness

Carefull & Arthur postmodern

Jesus Christ

Logos = Person (1)

human > natural (2)

spiritual

Thesis statement: I no longer call you slaves, for a master doesn't confide in his slaves; now you are my friends.

### I Slave

- A. Dark Ages Philosophy
- B. Food and Drink
- C. Warrior

### II Freud

- A. Stupor X stupor
- B. Star gazing
- C. Beggar chasing
- D. Leper kissing

### III lover

- A. man moon
- B. Our Father ...
- C. Take no thought ...

center of rebirth, steps  
a. & your (What is God)  
personal act in the very  
depths of their consciousness  
knowing that self is not center and  
on seeing a sincere & real realization that God  
is the only refuge unless you settle  
(maturity)

if research done and material actually  
available to me - if I were to write a first  
paper I would write on this subject:

limitation of subject

sketch very ~~briefly~~ briefly how you  
would develop the subject.

what exactly happens when I believe?  
explain -

loss of sense of personalhood - and relationship  
of knowing that you're no longer center &  
existence -

what, how, why can I - as a thoughtful person -  
believe? - ~~I believe in what is reasonable -~~  
~~Ancient apologetics:~~

God exists - Immortal soul - God creator of immortal  
soul - God can communicate to soul -

- contemporary: people accept experience -  
~~how~~ I believe freely

~~why~~ I have been loved as a person - It is reasonable  
that I associate w/ a mature ~~fully~~ human being

friendly spirit of my sister -  
spending this morning how we  
you know I asked our Father  
for the company of the  
sainted...



How can I express what I believe about God, Christ,  
Church, and sacraments?

1 Peter 3:15 How can I "defend" the faith that is  
in me?

Research Journal November 29

Because last week was occupied with putting  
another ~~than~~ a paper together for another  
class I was unable to add any more entries  
to this ~~of~~ journal.

In my last entry I wrote about the difference  
between the three biographers of St. Francis that I had  
an opportunity to read: G.K. Chesterton, Rev. Baring-Gould,  
and T.S.R. Boase. It was an interesting thing to read  
the works of these authors that the more liberal the  
author viewed St. Francis the more he would ~~concentrated~~  
~~on~~ the social climate that Francis found himself  
and then on the character of Francis himself.

At one point T.S.R. Boase writes:

"His conversion was, however, no sudden one. Francis was not of those, such as Paul or Augustine, who find in some supernatural event the cataclysmic realization of a change of heart. Francis seems to have come to it rather by growing thoughtfulness." (St. Francis of Assisi, p. 26)

Mr. Boas's observation presents an interesting question: was St. Francis' conversion in reality just the unmasking of his true character or was there an actual change of direction in Francis' life? In a movie recently released a few years ago about St. Francis entitled Brother Sun, Sister Moon, Francis is portrayed as going under a real battle with Self, as a real "conversion."

But to attempt to discuss whether St. Francis' conversion was a change of direction or just an unmasking of his ~~true~~ character would go into 9 volumes. To start off one would need to establish that mankind needs a conversion; that means going into the natural of man -- whether man is essentially good or bad.

That one step has ~~taken~~ mankind ~~some three thousand~~ <sup>kept</sup> years to pondering for some three-thousand years, and there still is no generally accepted conclusion.

→ The next ~~wanted~~ step would be to establish that there is a conversion or a new way of life to be followed -- that would mean going into the whole salvation story.

→ The final step would be to establish that St. Francis did, in fact accept this salvation -- which would mean establishing that men have in the past accepted the promises and way of life prescribed by Jesus of Nazareth.

## classnotes (Dec. 1)

- ▷ what exactly happens when I believe?
- ▷ what can I, not an educated person, believe about God.
  - Privileged Images

because Das Heilige is Jesus Christ  
we know that we know that God is,  
and what God is like -

What can we say about Christ ~~Church and sacraments~~

Privileged Image in Religious experience of Jesus Christ -- loving Father (he won't force our love)

Purgatory: baby image - (frying pan)

(against, consciousness is opened up to accept the love of God - dying to self - not in time but a moment.)

Hell: parallel to selfishness - inability to know God's love -

(essence of sin: not responding to the love of God.)

Original sin: something is wrong between the relationship God and man.

Sin - broad sense: selfish will to go against the grace of God.

Sacrament

Resurrected -

Christian share in resurrection.

gospels not scientific  
1st century -  
not credible

Advaita Vedānta

Religion of Indian

Religion & and philo. not separated -  
in Indian ~~script~~ <sup>script</sup> scripture -

Sanskrit - is a language  
tongue of Ayurveda -

1500 - Northern India

Vedas - sacred scripture

Vadanta - the last of the Vedas

Advaita - in reality - all things are one -



Different in consciousness  $\rightarrow$  interpretation

how do we get differences in that which is one?

~~total~~ wisdom - a total ~~awake~~ -

oneness Brahman -

we notice differences 'cause we are not

one  
oneness - seeking unity in all -

Ajada - state of being one with Brahman  
(no jomav)

truth - Sat.

Being - sat.

reg. veda

Being

Ande

Anda

embryo

the beginning of

the

tantra -

mantra - rep.

tantra silent - on self